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A Journal of Religion

**A Bourgeois Church
in a Proletarian
World**

By H. D. C. Maclachlan

Weyman

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Have You Faith in the Church?

WHEN one sees some fearful churchman all a-quiver because he hears questions raised as to the church's future, he at once thinks of the old word-picture of Mr. Weak-in-Faith running out in time of storm to hold up the sky. There are some people whose faith is not sufficiently strong in God and His church to endure criticism of the imperfect organizations of men and women now representing the church.

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EDITORIAL

A Prayer of Communion With God

FORGIVE us, our Father and Comrade, for the selfishness which has marred our habit of prayer. We have come to Thee only to ask favors of Thee—our daily bread, the protection of Thy strong arm, the rescue of our bodies from pain, our minds from the clutch of drastic difficulty or our souls from the penalty and shame of our sin. Always we come asking for some gift from the treasure of Thy goodness. And always Thou art giving us more than we ask or think. Yet how unfair has been our praying, how self-centered! How narrow and cramped has been our fellowship with Thee! We have brought Thee our tongue, when Thou dost also crave our ear. We have darkened Thy counsel with our many words, and have given Thee no chance to speak to our hearts. We have been suppliant and servile, approaching Thee with mendicant minds, when all the while Thou desirest to walk by our side in companionship and comradeship and equality of spirit.

Thou who so patiently hast heard our prayers, forgive us that we have not waited to hear Thy prayers. Thou who hast so abundantly supplied all our needs, forgive us that we have not asked after Thy needs and listened for Thee to disclose them. O lonely God, to whom men come with all their cares and woes and hopes and doubts, dost Thou feel as men feel? Dost Thou carry burdens as men carry them? Is Thy heart vibrant with hope and is there place amid the purposes of Thy mighty mind for any hazard of doubt? Dost Thou pray as man prayest—and dost Thou pray to us? Dost Thou yearn for friendship, for a simple freemasonry of soul with us, Thy children? And is Thy joy and Thy very

being left incomplete when we take so much from Thee and give Thee so very little?

Create in us, O mystic friend, a new attitude toward Thee. We have been crass and dull of heart. We have come to Thee only when driven by our need, but when have we come to Thee because we were drawn by Thy need of us? Thou hast answered our prayers, but when have we answered Thy prayers—when indeed have we even heard Thy call for help? Re-shape, we beseech Thee, our habit of prayer. Give us some sense of the incompleteness, the finiteness, the loneliness of Thy life except as we give ourselves to Thee even as we ask Thee to give Thyself to us. Teach our hearts that until we share our lives with Thee, even as a man shares himself with his friend, Thou canst not be Thine infinite self; that Thou findest Thine own greatness only when we give Thee our hands and feet, our eyes and ears and our hearts, in an equal fellowship of labor and understanding. So may we often walk by Thy side in the silence and have unselfish communion with Thee. In the name of Jesus.—Amen.

Archbishop Opposed to Pulpit Interchange

THE sermon preached by Dr. Jowett in the Durham Cathedral is awakening echoes around the world. The forces of progress and reaction are definitely engaged in a contest concerning the nature of churchmanship, and of the Christian ministry. Is the possession of some mystic grace received through "apostolic succession" necessary to constitute one a Christian minister? Is something quite outside the purview of the New Testament to be

regarded as of equal importance with a right attitude toward the person of Jesus Christ, as a recent high-church writer has insisted? The Archbishop of York joins in protesting the action of the Dean of Durham in admitting Dr. Jowett to the cathedral pulpit on the ground that the dean has substituted individual action for corporate action on the part of the church, and this tends to anarchy. The history of Christendom, however, reveals the fact that there would have been no progress but for the initiative of individuals who aroused opposition in their own generation but were acclaimed as prophets in the next. So long as the archbishop regards himself as a creature quite apart from other faithful ministers who have never had the hands of a bishop on their heads, his talk of Christian union will sound about the same as the talk about Christian union which proceeds on occasion from Rome. It is the sort of union of which Germany once dreamed.

An American Sociological Congress

THE Southern Sociological Congress has justified itself so thoroughly as a clearing house and promoter of social welfare for the south, that it will this year be enlarged into an American Sociological Congress. The national meeting will be held in Washington early next month. The platform to be proposed will affirm that the home, the school and the church are the fundamental social institutions. It will declare for such coordination of social, civic and industrial activities as will enable these institutions to function in the largest possible degree; for the safeguarding of womanhood, that women may have health and opportunity to perform their sacred function; for adequate support of schools, teachers and ministers; for human welfare as paramount to commercial profits; for the reasonable reduction of hours of labor so that every worker may have time for mental, moral and social culture; for an equitable division of the products of industry between capital and labor; for six days of work and one kept sacred for rest and worship; for justice and good will in inter-racial relations; for an end of mob violence and lawlessness, and strict impartiality in the enforcement of law; for the systematic prevention of disease, community conservation of health, the suppression of prostitution, the strict enforcement of prohibition, and legislation requiring physicians to report all communicable diseases; for the proper care and treatment of defectives; for thorough Americanization and patriotism that will express itself in intelligent voting, honest tax paying, and scrupulous respect for law.

A Creed for a New Crusade

SUCH a program reads like the manifesto of a crusade. And, indeed, it is of little use for us to have scientific social facts unless crusades are organized to utilize them. The Sociological Congress will offer a creed for such a crusade. It will declare the belief that all men are created with equal rights to health, justice, fellowship and hap-

piness; that Jesus is the supreme interpreter of the principles that should govern human society; that poverty and disease should be as in the main they can be abolished; that the reproduction of the unfit should be prevented; that crime should be prevented by the adequate moral training of childhood and the removal of fear and hate; that health, lying is it does at the basis of happiness, is therefore the first duty of the home, school, church and government; that the supreme object of government, industry, education, religion and the individual should be the conservation of human life and those elements and values that minister to human well-being.

Upon the basis of this creed the Congress will call on "every American who believes in the ultimate achievement of brotherhood" to combine with all likeminded citizens the country over in united effort "that health, justice and good-will may be secured for the individual, the nation and the world." This all sounds as if the day is dawning when Christian passion shall be yoked with scientific method to bring about the reign of the will of God in the social order of mankind. And is not that what is meant by the Kingdom of God?

Talking Religion in a Modern Language

MARTIN LUTHER rendered no greater service to the German people than to translate the Bible into the common vernacular, into the best of the common vernacular. His translation was neither academic nor was it cheap and vulgar. John Wesley sought no easy Billy Sunday success by slangy versions of sacred things, nor did he try to interpret religion in the language of the Oxford dons. He talked religion in the very best of the common speech. The doctrine of sin is not worn out, but the way it is phrased, is. If any minister does not believe so, let him try to preach one of his old sermons on sin. We need new words for salvation, atonement, incarnation and many other of the great ideas of the Christian religion. No man would promote the missionary cause more than by giving us a good word to substitute for "missions." Only when religious phraseology breaks the bonds of tradition without descending to cheapness can it get the ear and the soul of the public.

Foreign Students and the American Universities

ONE of the most impressive results of the war has been the diversion of the current of international student life from European, particularly German, institutions of learning to those of our own land. Nothing could have exceeded the stupidity of the Germans in starting a conflict which instantly shut off the supply of student life from other lands, and deprived them of that opportunity for intellectual leadership which can never be regained. During and since the war the tide of student immigration has set in with unprecedented volume toward America. They are coming, both men and women, from all lands and all the islands. The national Committee on Friendly Re-

lations Among Foreign Students has just issued its annual report. It is a surprising body of material regarding the numbers and the names of these young people and the lands from which they come. There is a classified list of nearly seven hundred young men and women now in attendance upon four hundred and seventy colleges and universities in the United States, and the committee ventures the assertion that the total number thus registered would reach ten thousand if all the institutions had responded to the request for information. When it is noted that a very considerable proportion of these students are taking studies preparatory to some form of Christian work, the facts become even more impressive. The opportunity of the churches and colleges to function efficiently in world evangelization is seen to offer three methods of access: the direct preaching and educational work in the non-Christian lands; the presence of immense numbers of foreigners in our cities and towns; and this inspiring company of foreign students in our educational institutions.

The Growth of the American Library

THE benefactions of Andrew Carnegie helped to popularize the public library idea, but there are still great sections of the country without adequate library facilities. In Illinois, the county library system has been worked out. A new feature for the coming year will be the library wagon which will bring the books to the door of the farmer. One of the great needs of the country is to make provision of books for the blind. This is an expensive task but one which has become more urgent since the war has increased the number of the blind. The American Library Association worked out for the army and navy a library system during the war which has been taken over by the government. This excellent organization will now direct its attention to promoting the library idea and securing for books the publicity which they deserve. Efforts are being made also to reach men in industry and business.

Ought the Turk to Continue in Europe?

IN the midst of a growing weariness over the whole question of America's relation to her late allies in the war, and an increasing depression of spirit caused by the failure of official leadership in the nation to take a definite attitude regarding either the Peace Treaty or the League of Nations, there is a comforting unanimity of opinion regarding the place the Turk should be accorded in the future arrangements for the Near East. At the present time there seems serious danger that unless vigorous protest is made from this side of the Atlantic the old jealousies and rivalries on which the Ottoman Empire has always built its fabric of continued existence will permit a repetition of the same follies that rendered odious to civilization the decisions of former peace conferences. It is the increasing conviction of Christian people in all lands that the iniquitous and crazy rule of the Turk must be

brought to an end, at least so far as European domain is concerned. In harmony with this sentiment a memorial has recently been submitted to the government at Washington by a group of distinguished leaders in the various Protestant churches, under the auspices of the Federal Council, insisting in strong terms upon the use of American influence with the allied powers to prevent the continuance of Turkish rule in Europe. Here at least is a theme upon which there should be no division of enlightened opinion.

Woman's College Proud of its Alumnae Who Are Mothers

IN the past women's colleges have advertised themselves most as institutions which prepared their graduates for public life or for some profession. Recently Mt. Holyoke College started a financial campaign and in calling the roll of her daughters of which the institution might be proud, she named the mothers of President Taft and Ralph Connor. The curricula of the woman's college have too often been laid out in imitation of the courses in colleges for men. There has been too little recognition of the distinctive life experience of woman. In consequence the list of college alumnae has had the names of fewer married women than any other. The college failed to educate women for their fundamental task. So long as motherhood as a profession is confined to the women of the less fortunate sections of society, there will be no real social progress.

Time to Get Ready for the Vacation Bible School

THE Daily Vacation Bible school is here to stay. Few modern church innovations have fitted so certainly into a niche in the community life as this. The summer time presents more educational opportunities than any other to the inquiring mind of the child. It is the time when we relax the discipline of education and turn the children over to chance. Our crop has been harvested in the juvenile court. The Daily Vacation Bible school is not just an extended Sunday-school. While there is Bible study in the program every day, just as there should be at any other time of year, the school busies itself with many of the industrial arts and the various forms of summer recreation. Boys and girls do not have to be "sent" to this kind of school. They just naturally want to go. It is now the time of year when the churches which take seriously the operation of schools of this character are securing their teachers and laying out their programs. This year is sure to see a marked extension of the movement.

The Passing of Unitarianism

AT Passaic, New Jersey, there is a Unitarian church which advertises that it was "formerly Unitarian." There are now a number of these "formerly Unitarian" churches in the country. The old denominational label

evokes in most communities antagonisms which make the success of the church either negligible or quite impossible. The Unitarian denomination continues to decline in numbers and never so rapidly as now when the world seems full of radicalism. This does not mean, necessarily, that the people in the world who look upon Jesus as simply one of the prophets and who hold no higher view of him, are growing less numerous. It simply means that an organization has tried for a hundred years to live largely on negation and has failed. As the orthodox attack on Unitarianism has dwindled, the zest of battle no longer warms the pulse of the organization. The lesson of this history needs to be learned no less by certain "orthodox" movements than by those of heretical tendency. The practice of denial has never been the permanent basis of any human movement. Protestantism itself would have failed if it had long concerned itself with denouncing the "errors of Rome." The Unitarian churches will not all perish; some will wipe out the denominational label, others will find a positive community program and live on the merit of their constructive ideals. But it seems inevitable that the historical phenomenon called Unitarianism has seen its day.

Building a Wall Against Bolshevism

MANY conservative business men of the country are seeing things at night. One of them said the other day: "I feel like selling every thing I have and burying the money." One of Job's comforters was there with the suggestion that the time might come when he could not buy anything with money. The idea of constructive measures to oppose the bolshevist movement in the world does not seem to occur to such men. Giving the teachers, the ministers, and other brain workers a decent living would help mightily in preventing the intellectual leadership of the country from going over, as it did in Russia. There is no bolshevism among the farmers of America. The United States government makes loans to men to buy farms and the land-owner is never a destructionist. Why not government loans to city workmen with which to buy cottages? Probably nothing so promotes bolshevism as the imprisonment of radicals. Other nations have found out long since that this does no good. Debs in prison is more dangerous to orderly society than Debs on the streets.

Gold and Ashes

"I am come that they might have life."

HOW must He smile, the Spirit of eternal Spring,
The glad Lord Christ, to see His zealous "followers"
bow

In long-faced prayers, turning from God's sweet April
now

To beg for "mercy" from an implacable "King."

THOMAS CURTIS CLARK.

Criticism and Cooperation

IN comments upon the four movements which are seeking to coordinate the Christian forces of America and the world, The Christian Century has not hesitated to point out certain limitations and weaknesses in such of these efforts as stand hesitant and timid in the face of the manifest and growing interest in organic union.

The proposal of a World Conference on Faith and Order is so ambitious as to astonish and in a measure perplex the student of religious history and the practical worker at the problems of church organization. There are many points at which one may ask questions and express doubts. But at least the testimony of this movement is clear and emphatic in behalf of that ultimate union of all sections of the church of Christ throughout the earth. Nothing less than this can in the end satisfy those who have set their faces to this great adventure of faith.

Equally explicit, though comprehending a smaller and more homogeneous group of the branches of Christendom, is the plan of the recently organized American Council for Organic Union, which proposes at an early day the realization of the union of such of the Protestant bodies as are minded to become a part of "the United Churches of Christ in America." Viewing the present divided condition of the church of God as scandalous and sinful, the greatest obstacle to the realization of our Lord's purposes in the world, these two movements have set themselves to correct that mistake of earlier sectarianism, and to realize some measure of the apostolic hope for unity.

Meantime there remain the other two great movements promotive of coordination and common service within the limits of Protestantism. The first of these is the Federal Council of the Churches of Christ in America. Its service to Christianity in the republic and beyond the seas during the past score of years has been notable. Few could have predicted in the day of its organization the measure of coherence and effectiveness it would attain. Many denominations of Protestants cooperate through its agency in the promotion of a dozen different ideals, all of which are inspiring and fruitful.

Nevertheless the leaders of the Federal Council, perhaps too much influenced by the denominationalism of their constituents, have not only shown no particular interest in the promotion of actual unity but have implied by their general attitude that the forms of cooperation undertaken by the Council were sufficient to be the permanent form of cooperative endeavor. Instead of a leaderlike advance in the direction which Providence appears to be pointing out as the goal of the churches, the Council has arranged from its eastern offices, rather remote from the life of the nation as a whole, its plans and programs which, so far as unity is concerned, continue almost unvaried from the days of the fathers.

Forward-looking Christians in all the denominations are unsatisfied with this limited degree of progress. The economic waste and tragedy of denominationalism are finding less excuse daily in the thought of multitudes both within and without the church. No mild and amiable forms of conference and cooperation satisfy a generation

that is confronted in all but the most broad minded circles with the spectacle of contending creeds and rival organizations. Without always knowing what the Federal Council of Churches really is, multitudes of people know and respect it as a name and an institution from which important things have proceeded and ought to proceed, and the greatest of these things in the life of the church as viewed by the common sense and the critical judgment of this generation is a vital measure of union.

Still less satisfactory is the present attitude of the Interchurch World Movement. One need not withhold his admiration for this impressive up-rolling of Christian enthusiasm for the attainment of the common tasks of inquiry and achievement in the fields of education and world evangelism. The movement had its inception in the effort of the various missionary boards to administer their great denominational trusts in a spirit of comradeship and with the elimination of administrative rivalry and friction. At first it appeared almost certain that to a large degree Christian unity was about to be achieved, and it is gratifying to observe the extent to which at the beginning denominational programs were subordinated to the common design. But as time has elapsed and the enterprise has developed, in spite of the inspiration which it creates it is apparent that it is serving the purpose rather of a simultaneous strengthening of denominational ends than of ministering to the ideal of a united church. Under the urgency of placating alarmed sectarianism some of its most distinguished leaders have frankly confessed that it proposed no limitation upon the denominational spirit. Indeed there is serious danger that if the common financial drive is successful in gaining the very large sums which the denominations have planned to secure, the cause of Christian union may be retarded a generation in America. Can denominations be trusted to administer vast sums of money without competitive effort? We doubt it.

Why then in the face of these manifest limitations and even dangers in the structure and activity of the Federal Council and the Interchurch World Movement, does The Christian Century advocate a full measure of participation in the plans of both these organizations? It is because even with the handicap of a partial surrender to the denominational spirit, they are promoting, sometimes consciously and with hesitance and sometimes unconsciously but with inevitable momentum, the attainment of that unity toward which multitudes of Christians are wistfully looking. No one who believes in those ideals which were pointed out by our Lord and his followers can doubt the privilege and responsibility of fellowship with these great movements within the church, as far as they are willing to go. Men must often cooperate with movements and institutions which fail to express the full measure of their individual hope and effort. Yet in this cooperation they still reserve the right of criticism.

There is in holy Scripture a classic example of this willingness on the part of a prophet of God to accept service with a movement which could have expressed only very partially his hopes and convictions. No one of the great moral leaders of Israel was more sensitive to the futility of the ceremonial and formal type of religion than

Jeremiah. The recently discovered Law of Deuteronomy was the effort of priests and prophets to revive the ancient religion in the terms of institutionalism and sacrifice, albeit with a new spirit of ethical enthusiasm. Every element in the nature of the great contemporary prophet Jeremiah must have protested against the limitation of emphasis involved in the Josian reformation. He was the unfailing protestant against a movement which sought an institutional and ceremonial goal. The task of the greater prophets was never to promote forms and sacrifices, but to protest against them. Nevertheless, if the testimony of the volume that bears his name is to be trusted, Jeremiah threw himself with whole-hearted devotion into the effort to promote the great revival, and joined to the full measure of his powers with those who believed it was the ultimate expression of the religious spirit.

So today we believe there are multitudes who are glad to be of service in those movements within the church of Christ which promise greater cooperative effort and efficiency, who at the same time are far from satisfied with the limitations deliberately set by these movements, timid and hesitant as they are before the vision of the full measure of that unity which can be the only ultimate objective of the church of God throughout the world.

The Open Air Gospel

THE first scenes of evangelism were the open air spaces. The Master and his disciples were for the most part pilgrim preachers, finding their audience in city gates and on the hillsides. The wider ministry of the apostles must have been largely pursued in the great out-of-doors. The preachers who have stirred the multitudes in all the ages of the Christian church have been those who like St. Francis, Bernard of Clairveaux, Whitfield and Wesley spoke to crowds for which there was no sheltered accommodation.

Open air preaching is one of the needs of the present time. There are few people who can be induced to enter a church as compared with the throngs who are willing to stop, even from curiosity, to hear what a preacher on the street corner or in a park will say. To a large extent the men who have been willing to adventure this more informal type of evangelism have been unrecognized by the church as a necessary part of the ministerial force. They have held forth where they could, and with scant show of approval from the regular ministry. But new occasions teach new opportunities.

Many ministers have discovered that an open air vesper service attracts far more people than one indoors. In the summer season it is now the common practice to hold meetings, either of one church or of a group of churches, in some open space convenient of access. Vacant lots and public parks are proving admirable places of assembly for the preaching of the gospel.

Many a minister is finding that his first alarmed shrinking from the thought of a street service vanishes with a little practice of the art of approach to the throngs that pass his church without a thought of entering. There is

no reason why the public street should be left to the ministries of the soap-box advocate of the single tax, bolshevism or millenarianism, or the hardier evangelism of the Salvation Army or the Volunteers of America. There are few cases in which a frank, manly, simple and enthusiastic interpretation of the message of the Cross would not receive a respectful and attentive hearing if given on the street corner by a minister who can forget for the time the conventions of a regular service in church.

Almost any one could try it with satisfaction. In residence districts the method would be simple. If there were no near-by open spaces, a service can be held at the door of the church, with a group of singers and any other members of the church who are willing to form the nucleus of an audience. A quarter of an hour of that sort of free and friendly message of song and speech might well interpret to a neighborhood the spirit and message of a church hardly known to the people of the vicinity.

In the more crowded sections of a city, to be sure, the holding of a successful street service is something of an art. Attention is harder to secure. Now and then there may be discourtesy or even interruption. But with the passing of the saloon such disturbances are likely to be infrequent, and a great and effectual door is opened by this order of preaching. Moreover it ought not to be left to the people whose only qualifications are zeal and a loud voice. The crude and sensational interpretations of the Bible and Christianity too frequently heard in street preaching ought to give place to intelligent and convincing preaching. The larger and the more miscellaneous the audience, the greater the need of sanity and sound teaching in the message.

There was recently held in this city a conference on open air evangelism. It was under the auspices of the Chicago Church Federation. Representatives of many groups and institutions were present. A great body of testimony was presented regarding the value and effectiveness of the gospel of the open air. Instances were given of the gradual removal of official opposition to street preaching in the Loop district, where now several different companies of Christians hold regular meetings in the evening and at successive periods on Sunday; of open air meetings in parks and vacant spaces; of shop meetings, in which the Y. M. C. A. is the efficient leader; and of numerous churches that utilize the method of out-of-door preaching as a prelude or aftermath of the regular service, whenever the weather permits. It was a unique and vital gathering. It was freely confessed that what had been an occasional and sporadic practice should be a recognized and regular function of the church that possesses the evangelistic spirit.

Furthermore there is a silent ministry of publicity that can be carried on by nearly every church through the use of posters and bulletins that are both attractive and effective. Many a church preaches a sermon a week long in some telling sentence placed conspicuously on the street. Not the least valuable part of this and every other form of open air ministry is the proof which it offers to the community that the church is not living an isolated and

self-centered life within its four walls, but is making an honest effort to utter its message without as well as within its gates. And this is no small gain in a time when the church stands in such need of being understood and taken seriously.

The Moving Vehicles

A Parable of Safed the Sage

I RODE in a Railway Train, and it was late at a Junction where I changed Cars. And a man rode with me and changed at the same place. And we got out of one train and into another and were quick about it. And he said unto me, For a man of thine age, thou leavest and boardest a train with agility.

And he asked, What is thine Occupation?

And I answered and said, I am employed in jumping on and off Moving Vehicles, such as Cabs and Taxis and Automobiles and such like.

And he said, In what Race dost thou perform these Stunts?

And I said, The Human Race.

And he said, Thou speakest in Riddles.

And I said, There are two processions that never stop, and they go in opposite ways, and I ride in them both. And I jump constantly from one to the other. For I ride behind the Hearse and have no time to change my clothes or my mind before I ride to the Wedding. And the sounds of the Dirge mingle ever in mine ears with those of the Wedding March. And the rattling of the rice on the windows of the carriage is echoed by the sound of the dust falling upon the coffin in the grave.

And he said, I cannot understand how a man can stand it. I should think it would drive thee crazy. But perchance it cometh not so hard when a man getteth used to it?

And I said, Friend, I never shall get used to it. There lieth some part of my heart in every grave where I have stood and committed dust to dust. The joy of the bride and the hope of the bridegroom are as mine own joy and hope.

And he said, Thine must be a sadly mixed life. I envy thee not thy job. Yea, I have thought mine own job an hard one, but thou canst give me cards and spades.

And I said, O my friend, there again thou art mistaken. For my work is one of joy. When I go unto the house of mourning, there do I go with a message of comfort and hope. And when I meet the bride and the groom before the Altar of God and bless them ere they go forth to the establishment of a new home, then do I add to their joy. And when they come again and meet me there and bring with them a little child, of whose like is the Kingdom of God, then again is their joy the more perfect by reason of that which I say and do in the name of the Lord.

And he said, Nevertheless, I shall remember hereafter that the business of being a prophet of the Lord calleth for more agility than I had supposed.

And I said, There may be no harm in that.

A Bourgeois Church in a Proletarian World

By H. D. C. Maclachlan

BROADLY and humanly speaking, the influence of the church on civilization has depended largely upon its control of the dominant, creative forces of successive epochs. During the centuries of decline the only vital element of Roman culture was its thought-life as expressed in its major philosophic systems. These from the very first Christianity began to appropriate and leavened with its spirit until, in the end, the political interests of the empire became inseparable from the Catholic Creed. Later, when the barbarians overran the provinces, Christianity had already by its missionary propaganda begun to have an understanding with the invaders; and as the process of conquest continued, it was the church, inheritor of the old imperial idea, that was the mould into which the new virile blood was poured, eventually to solidify in the Holy Roman Empire.

When the era of chivalry dawned, so strong was the hold of the church on the imagination of the dominant warrior class that while, materially, the new system owed its origin to the feudal system, spiritually, it was impregnated with the spirit and ideals of Christianity. When great feudal lords like Richard I. of England and Philip Augustus of France mustered their followers for the Crusades, and orders like the Knights Templar and Hospitallers fought under the sign of the Cross, the future of the church as the leaven of society was secure until the bottles of feudalism should burst with the new wine of the Renaissance. Then, again, was the church put to the test and responded *suo more*. Instinctively divining where the future lay, it made common cause with the new learning, the new discovery and the new idealism—half-heartedly, to be sure, in the case of Rome, which has remained part mediaeval and part modern to this day, but whole-heartedly in the Protestant Reformation, which was the Peace Treaty, operative with amendments until today, between the old religion and the new creative forces of science and democracy.

A NEW ERA

Now, in our own time, we are witnessing the birth-throes of another era. In August, 1914, the curtain was rung down on a decrepit and world-weary civilization, and today we are hearing the groanings of the ropes and pulleys, as the Unseen Hand raises it on a world of new purposes and ideals. Already we can discern at least the larger outlines of the new order. It is certainly going to be a people's world. A new volcanic democracy is heaving heavily under the lava bed of our old social habits and traditions. The workers of the world, the so-called proletariat, are becoming not only class-conscious but power-conscious. The merely political and largely lip-democracy of the past is being thrust aside by social democracy. Men rough, unkempt, unskilled save with

their hands, having discovered during the war that their blood was as red, their loyalty as true, their spirit as sacrificial as that of their comrades of the "upper classes," are demanding that the equality of the trenches be translated into as genuine an equality in civil life.

John Oxenham, one of the most spiritual interpreters of the World War, has given vivid expression to this challenge of the new democracy in his poem, "The Cross-Roads":

Together we lay in the trenches,
Together we held the foe,
Together we sped across No Man's Land
And laid the Alleman low:

And now that the fighting is over,
Shall we take opposing roads?—
You to the joys of the Primrose Path,
We to the gall of the goads?

We are here at the cross-roads waiting;
We claim of our right fair-play;
**Shall we work as we did in the trenches,
Or win by the rough red way?**

In these lines, which voice what multitudes of the world's workers are thinking today, there is both an appeal and a threat. So far, in the countries of the Entente at least, the note of appeal has been dominant; but even there the threat lies in the background in ominous shapes of Bolshevism, Syndicalism, I. W. W.ism and the General Strike. The "rough red way" is always a possibility.

THE CHURCH AND THE NEW FORCES

Meanwhile, the center of gravity of political power is shifting. Some form of social democracy is the prevailing government in Germany, in dismembered Austria, in Poland, in the new states created by the Peace Treaty. The socialists are numerically strong in Italy, Holland, France and Belgium. In England, the future seems to lie with the Labor Party, whose ranks—and this is of profound import—are being recruited from the "Intellectuals" and underpaid professional and clerical class. Lord Haldane, than whom there is no saner political thinker, in a recent article, says that the hope of the future lies with the Laborites, first, because they are the only party in England with a vision, and, secondly, because they are building "their roof wide enough" to include the brain as well as the brawn—the trained administrative and executive mind, the scientific expert, etc.—as well as the laborer, mechanic and artisan. "Today," he says, "we see the brain-workers turning more surely towards the Labor party and the party more and more ready to welcome them. And the combination of those who work with their minds and those who work with their hands must be irresistible."

The significance of this appraisal lies in the fact that a statesman like Haldane should not only foresee but

welcome this radical departure from tradition. We may or may not like the prospect; we may or may not think it for the best; but the fact of its incubation in the womb of a not far distant tomorrow has been "writ large" in every daily newspaper almost since the war began.

If the foregoing conclusions are even approximately correct, the supreme issue before the church is its attitude towards these new forces being released into the world. An elemental energy of this nature is in itself morally indifferent—a bare fact of unknown possibility: all depends on how and to what it is harnessed. The radium atom can either destroy healthy tissue or cure cancer. So, the new democracy is a potency either for good or evil, according to whether it is used selfishly or unselfishly; and it depends exclusively upon the Christian forces of the world whether it shall be one or the other. On the one hand, it may be spiritually controlled and so write a new chapter in the history of the kingdom of God on earth, or, on the other, it may be materialistically controlled and so merely perpetuate in the form of the class struggle the age-long selfishness of human nature.

SPIRITUAL POTENTIALITY OF LABOR MOVEMENT

The latter is no foolish fear. The leaders of the labor movement—and I am not speaking of the Reds—are with scarcely an exception unsympathetic with organized Christianity and in most of the European countries they are definitely anti-Christian. While a sentimental reverence for Jesus may still survive, it is charged against the churches that they have not shared his passion for social justice and have even betrayed Him to the money-power. The real prophet of the European movement is Karl Marx. Economic determination, not good will, is its gospel of regeneration. While the churches have been sleeping, or treading the crooked paths of denominational rivalry, an insidious propaganda of atheism has been going on in labor circles. Within the last twenty-five years, hundreds of thousands of cheap copies of Haeckel's "Riddle of the Universe" have been disseminated among the more intelligent of the working class, poisoning the higher brain-centers of the movement with the conviction that science had finally settled the question of God and immortality in the negative. And while an aristocratic culture can afford to indulge in the finer sentiment of Arnold:

Is there no other life? Pitch this one high—

the practical reaction of the negation of a future life in the uncritical brain, is to "pitch this one" just as low as is consistent with the fullest creature enjoyment here and now. Neither can the heart remain right where the head is wrong. The "liberty, equality and fraternity" of the French Revolution has already frankly become revenge and counter-oppression in Russia. Very significant is the name adopted by the German radicals: Spartacans, followers of the leaders of the revolted slaves in the Roman Servile War. God help a world ruled even temporarily by men in whom there is the memory of the slave-stripes without the restraining love of God!

At the same time, there is spiritual potentiality in the labor movement. *Optimi corruptio pessima*; and even the economic follies and excesses of the Soviets may be, after all, only a sort of inverted passion of brotherhood, a sense of right turned *wrong* side up, which, turned *right* side up, might conceivably usher in a new era of inter- and intra-national good will. At all events, in the movement at its best there are three potentialities that are definitely Christian. The first is liberty, which even if, as yet, it be defined only in economic and selfish terms, is certainly in accord with the developing purpose of the kingdom of God. "For liberty did Christ make his people free." The second is the assertion of human over property rights: "How much, then, is a man better than a sheep?" The third is the international sense: "For there is neither Jew, nor Greek, barbarian, Scythian, bond or free, but Christ is all and in all." The Internationale has crimes enough to its credit, but at least it was the first assertion in history—fifty-seven years prior to the League of Nations—of the belief that the future of civilization was the task of the whole race; and it is becoming more and more evident that the League itself cannot be effective until "nations" be interpreted in terms of "peoples"—"not kings and crowns but men."

A MIDDLE CLASS CHURCH

What, then, can the church do, nay, what must it do to save the labor movement, and along with it, perhaps, our whole western civilization from the materialism of a merely economic revolution? *It must regain the confidence of the workers.* Its wisdom lies in the fearless facing of facts, and the outstanding fact of its history during the last fifty years is the steady alienation of labor from its ministrations. For this it must accept the major blame. Future historians will be amazed at the blindness of organized Christianity during the late nineteenth and early twentieth centuries to the signs of the times as evidenced in its lack of sympathy with the working classes in their efforts to better their material condition. The fight for shorter hours and better pay, for the protection of women and children in industry, for the recognition of the right of labor to organize in its own protection, for more human conditions under which to work, for the abolition of the "truck system"—has been waged without, and sometimes even in spite of the official leadership of the church. Pathetic enough when penned, is the entry in Lord Shaftesbury's diary concerning the vicissitudes of his Factory Acts in the House of Commons: "'Sinners' were with me, 'saints' against me. . . . Prepared as I am, I am oftentimes distressed and puzzled by the strange contrasts I find; support from infidels and non-professors; opposition or coldness from religionists or declaimers. . . . I had more aid from the medical than the divine profession." But these words are far more pathetic, more ominous, when one recognizes that the attitude of the "saints" has not changed very materially from that day almost to our own. I am not forgetting the splendid emergence of the social conscience within the last quarter of a century; but nothing but a far more sincere and general repentance

than the church has hitherto shown, can wipe from its escutcheon the shame that what should have been a spontaneous reaction has been only an after-thought.

But the source of the evil lies deeper. The indifference of the church to the struggles of labor is closely connected with the fact that since the beginning of the so-called "industrial era," it has tended more and more to become crystallized as a middle-class institution. This is the root of the trouble, and, lest I be accused of lack of filial duty to the Old Grey Mother, I use the thoughts, if not the actual words, of a friend—a labor sympathizer, not unsympathetic with the church: "The point of view of the church is that of the middle class—not that of the worker. I try to visualize its difficulties, but think it should have been heroic enough to overcome them, or at least not to hug its chains. Supported by the well-to-do, it has catered to that philosophy of life which puts material success first—the very antipodes of Jesus' evaluation of 'The last shall be first and the first last.' Your typical saint while he is alive (after they are dead you recognize the St. Francis, Livingstones and Shaftesburys) is the 'successful business man' who endows a college or gives a cool million to missions. Your virtues are the bourgeois ones of a smug, uneventful, ease-loving domesticity with scarcely a touch of the adventurous and the heroic: the war had to come to remind the church that human nature *was* heroic. Your vices are not the big ones of a David, but the little sordid ones of a Judas who 'kept the bag.' Your very church services often leave the impression that they are designed to be spiritual opiates to tired money-makers—like the massaging of the pugilist between rounds—instead of trumpet-calls to 'fight the good fight of faith.' Your theory of salvation is parasitic, as Henry Drummond long ago pointed out. Your freedom of the gospel is the 'freedom' of the Manchester School of Economics—the typical production of a nation of shop-keepers—which left a man free to starve if he were not strong enough to keep his place in the procession: what if bad heredity and environment, for which the church itself is partly responsible, in effect deny your 'freedom to believe?'

CLASS-CONSCIOUS ETHICS

"And your ethics! How class-conscious they are! Your heaviest indignation has been reserved for the vices of the poor. Vulgar gambling is denounced, but have you always had the nerve to administer the same medicine to the rich bulls and bears who pay your bills? The extravagance of high society is folly, that of the poor, sin; but the diamonds and seal-skins of your parishioners are the legitimate rewards of piety—a sort of *quid pro quo* for their votive offerings, as though God were a partner in their race for wealth! Baseball parks and ice cream parlors frequented by the masses must be closed on Sunday, while the privileged few can work their chauffeurs and caddies to their hearts' content with only a playful 'slap-in-the-wrist' from you by way of conventional protest. You have done good work against the liquor traffic and the social evil, but you have been strangely silent about the economic exploitation which has been fruitful soil for these to grow in. You have not applied the Ten Commandments *socially*.

You have not educated your parishioners to call murder, murder, whether it be by the assassin's knife or the 'lung-block,' and theft, theft, whether it be by the pick-pocket or the 'melon-cutting' route. You have been long on charity and short on justice—strangely oblivious to the truth that the very number of your charitable institutions, while creditable to your piety, is discreditable to the 'Christian' civilization that has made them necessary. Your Interchurch World Movement is well meant and magnificent in its physical sweep; but why does its literature persist in holding up John D. Rockefeller, Sr. (not Jr.) as an example of Christian tithing? Why does Raymond Robins, who was one of the original projectors of the Movement, no longer appear on its platforms? Is it because he calls himself a 'Radical Democrat'? Is there any truth in the rumor that the Movement was conceived by certain rich men as a sort of police-measure against the menace of the proletariat?"

CHURCH IS NOT WRONG-HEARTED

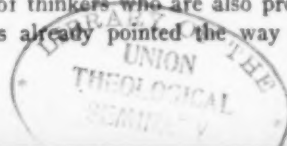
Now, of course, I do not endorse all of these strictures: there are lights and shades in the real picture which have been, perhaps, deliberately, left out. The strictures against the Interchurch World Movement are, no doubt, unjust. The church may be often wrong-headed, but it is not wrong-hearted. Many are the voices today within the church that are crying out against the very evils my friend denounces. Not all preachers are cowards; not all church-members are in a league against the economic under-dog. Many employers of labor are today acknowledging the wrong that has been done labor in the past and are seeking light on their duty in the present. But neither are these the arguments of a Devil's Advocate. There is enough truth in them to give us pause, and to justify the use of the word "bourgeois" in the title of this article. The church is the victim of its *milieu*—a middle-class church in a middle-class world. Only such a church could send out the following choice piece of stewardship propaganda, taken from "The New Christian":

"At the close of a tithing sermon, a man pushed forward and said, 'Here, take this. I am going to prove this thing you have been preaching about,' and he handed the preacher quite a sum of money. He was not a Christian. A few weeks afterward, a letter was received from him inclosing a check for religious work, and this statement: 'I have been more prospered since making this test than I have ever been before.' *He is rejoicing in his new-found religion.*"

This, then, is the immediate task of the church, if it is to have any survival value in an increasingly proletarian world:—it must overcome the suspicion of class favoritism under which it rests and break away in some heroic fashion from its entangling alliance with an economic point of view which forces it into that most fatal of all attitudes—the attitude of a defender of privilege and the *status quo* (literally) *ante bellum*.

SALVATION AND SOCIAL OBLIGATION

To do this it might well begin by revising its theology. This must be the task of thinkers who are also prophets. Dr. Rauschenbusch has already pointed the way in his



"Theology of the Social Gospel." We need not agree with all the conclusions of that book, in order to recognize that the thing Dr. Rauschenbusch has pioneered in must be done, if the church is to have a gospel for the new age. A starkly individualistic gospel can have little value in a genuinely socially-conscious world. The concept of God must be made more democratic. Salvation must be interpreted in terms of social obligation and well-being. The gospel of the kingdom must be restored to the place and emphasis it had in Jesus' teaching—enriched with the warnings of the past and the inspirations of the present. The popular, parasitic, "safety-first" "evangelism" with its exhortations to—

Read my title clear
To mansions in the skies—

conceived after the pattern of brown-stone fronts in a very exclusive neighborhood:—must be replaced by the less ambitious, more strenuous, and, therefore, less popular salvation of the social conscience and character, achieved by individuals, it is true, but in order that human society here on earth may become the complete and perfect Brotherhood of Man for which Jesus taught us to pray. The damning sin, the "sin unto death," must be declared to be what Jesus said it was, the sin against the Holy Spirit of love—the assertion in the name of a false theory of God that the casting out of the devils of cruelty, injustice, selfishness and all their damnable crew of poverty, inefficiency and vice, is of Satan and not of Himself.

LOVE THE ONLY SOLUTION

This is, of course, commonplace enough. But love is commonplace, and the gospel of Jesus is just the theory and practice of divine love in all human relationships. There is nothing that can save the world socially, politically, temporarily, eternally, but love. The late Albert, fourth Earl Grey recently left this legacy: "It is Christ's way. Mazzini saw it. We've got to realize that we are all members of the same family. There's nothing that can help humanity, I'm perfectly sure there isn't—*perfectly sure*—except love. Love is the way out and the way up. That's my farewell to the world." All other plans to unify the race have proved abortive. Force has been tried over and over again and failed alike in the ordered force of the Roman Empire and the disordered force of the Russian debacle. Authority misnamed spiritual has been tried, and where the Catholic Church has failed none else need make the attempt. Until yesterday, we were dreaming that "an enlightened self-interest" might be the unifying word. This sounded like liberty, and was the old individualistic theory of liberty; and for a while Darwin seemed to come to the rescue by giving it the support of a law of nature—"the survival of the fittest," "economic determination," and what not. But the great war is God's answer to that blasphemy against human nature, and the natural selection theory of society stands revealed as only a more refined law of "tooth and claw." Love is the one centripetal force; all others are centrifugal. Only the gospel of brotherhood—which is the very antithesis of the

survival of the fittest: "Ye that are strong must bear the infirmities of the weak"—can unify the world.

The immediate task of the church, therefore, is to get down to the practice of love:—an impartial love which plays no favorites; an honest love that speaks the truth alike to capital and labor; a patient love that waits on the slow and faltering steps of good but weak intentions; a practical love that is more interested in the housing conditions of men here and now than in heavenly mansions for them after they are dead; a sympathetic, understanding love that can detect the true ring even in the debased coin of a too radical democracy; a flaming mother-love that will fight for its children, and show the fierce indignation of Jesus against those who wrong His little ones; a fearless love that shall say to the Bolshevik, on the one hand, "Thou red-handed murderer," and to the respectable profiteer, "Thou sneak-thief and cut-purse"; a socially-aware love that shall dare to say with its Lord, "Blessed are ye poor"; a mammon-hating love that shall preach the "How Hard"—sermon without apologies and qualifications; a sacrificial love that knows the "fellowship of Christ's sufferings" and can agonize not only in prayer, but in the sweat and blood of the Burden Bearer of the World! To such a church a proletarian world will listen. Only such a church can mediate between the warring factions of selfishness, and spiritualize the issue of the class warfare, which the old bourgeois church has been powerless to prevent.

This does not minimize the need of regeneration. Rather it intensifies it; for this sort of love is so hard a thing, so contrary to the natural instincts of man, that only God himself can bring it to birth in the hearts of men. The Sermon on the Mount is a visionary's dream, unless it be accompanied by—"Verily, verily I say unto you, ye must be born again."

There is a legend of the Franciscans which carries its own lesson. A certain friar went to matins with sandals on his feet. Later, he dreamed that he was captured by robbers who cried, "Slay him, slay him!"—"But I am a friar," he pleaded. "Thou liest," said the robbers, "thou art not barefooted."

Past Numbers in the Series

The article by Mr. MacLachlan is the eleventh in the series on "Will the Church Survive?" Previous articles were: "The Future Church," by Dr. Charles E. Jefferson; "The Church an Ever-living Necessity," by Robert E. Speer; "Stagnant Religion in a Changing World," by Dr. Joseph E. McAfee; "The Church in a Plastic World," by Mr. H. H. Fletcher; "Religion and the Public Schools," by Dr. Henry F. Cope; "The Church and the Industrial Revolution," by Prof. Harry F. Ward; "The Church and the Industrial Situation," by Graham Taylor; "Christianize the Social Order!" by Mr. Louis F. Post; "The Church and Social Courage," by Judge Ben B. Lindsey; "The Church Immortal," by Dr. Joseph Fort Newton. The ample files of the issues containing the above articles are nearly exhausted. Copies of back issues, as long as they last, will be furnished recent subscribers at ten cents each.

The Mysticism of Isaiah

By Von Ogden Vogt

I KNOW of no other writing which so brilliantly, briefly and completely sets forth the nature of a human experience of God, its character and consequences, as does the narrative in which Isaiah describes a great experience which came to him "in the year that King Uzziah died." With few and bold strokes, he draws a picture of religion—ecstasy, humility, salvation, clarification, consecration. He reports the power and effect of public worship and the whole course of his own repentance, cleansing, illumination and enlistment.

Isaiah was a man of extraordinary gifts of mind and person. He was a leader in the nation, a courtier, close to the throne and the affairs of state. On the death of his king after a long and prosperous reign, he was disturbed and troubled by internal conditions of wrong and by impending perils from without dangerous to the nation and the royal power. Pondering these things, he went up to the temple of his God. There, whether it was the smoke that rose from the great altar of sacrifice, or the music of the singers responding from side to side of the temple courts, or the golden figures of the winged cherubim, or all these together, something set his thoughts and imagination rising. He had a sense of the divine. He had an experience of the presence of God, ineffable and awful, like those of Paul and Augustine, Tauler and Saint Theresa.

In the year that King Uzziah died, I saw the Lord, high and lifted up, and his train filled the temple. Above it stood the Seraphim; each one had six wings; with twain he covered his face; and with twain he covered his feet and with twain he did fly. And one cried unto another and said Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried and the house was filled with smoke.

Such an experience few men have in the course of mortal life. Plotinus said that in his life time he had enjoyed only four such supreme seasons of divine communion. Bernard wrote that only once or twice could a man rise to such a sense of the mystic union with God as he tried to describe. Yet something like this many men have had, and many times.

THE HOLINESS OF GOD

Isaiah's first response to this sense of God was a feeling of great humility and sinfulness. He beheld how high and holy God is; how unapproachable and awful and dangerous is His being and presence:

In the year that King Uzziah died, I saw the Lord high and lifted up—

Then said I—Woe is me, for I am undone,—because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts.

Then swiftly—as winds fly to fill the empty space, as waters rush through opened gates, swiftly as the Spirit of

the high and lofty One that inhabiteth eternity ever moves to visit contrite hearts, so swiftly

There flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged.

To have some sense of the universe, to behold the starry heavens, to see the lifted Christ, to think on God, and so to be overwhelmed, humbled, shamed at the littleness and sin of your life is to invite the coming of power, the rush of the wind of the breath of the Spirit of God to heal and cleanse, to fill and enlarge and restore and leave the joy of salvation.

And then Isaiah remembered his common world, his city, his king, his nation with its troubled and perilous life. It had become clear to him what word needed to be said and he knew that he must say it.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

This is the course and order of an experience of worship, an experience of the sense of God—up from the world of the many to the overworld of the One, back to the world of the many to fulfill the will of the One.

Something like the great experience of Isaiah is what the worship of the church ought to help people to have. Something like that experience people do have over and again outside of the church, not always or even usually complete, but rich, varied, overwhelming, exalting, enjoyable, vitalizing, in their contact with nature or the arts.

THE EXPERIENCE OF BEAUTY

Possibly the experience of beauty is the same thing as the experience of worship. Some of its elements at least would appear to be identical with the course of that illumination described by Isaiah as the mystical source of his prophetic insight and power.

The experience begins with attention to some object, that body of beauty or reality outside us which induces the experience. I do not pause here for any discussion of what might be called the mystic's preparation, the process of elimination, the cutting away of other objects and interests and desires, both outer and inner, which would prevent entire absorption in the single and supreme object. The great worshippers have always insisted upon this preparation and have themselves practiced the most severe rigors to insure its character. But we are here rather beginning on the lower and ordinary plane of the experience of beauty which may befall without any preparation. The object presents itself, we are passive. "Sir Henry Irving 'presents' Macbeth." So a flower, the light on a wide water, an opera, a poem, a statue, a song, a noble building, a symphony, a mountain presents itself to us; it comes forward to meet us, it enlarges, it draws and ab-

sorbs, it becomes for the moment our world. So, too, if the object be seen of the inner eye only—humanity, the universe, God.

The first reaction or feeling is that of self-abnegation, littleness, humility. You go to the opera and say,—I could never write an opera like that if I lived a thousand years. You ride alone over the desert. The weight of years, the spaces of land and sky overwhelm you. This body of loveliness, a rose, a sonata, so finished and exquisite, this indescribable perfection of form or color or sound, this is of another order and another world than our own. It humbles and belittles. You are outclassed. You feel small; your own life and labor and lot are not right or good to you now that you have seen this excellence. You are dissatisfied with yourself and all your works. You have no taste for common life now that you have tasted God. Here—you say—here let me abide, here is life, life desirable and original and sweet, immortal life; here is my true home and dwelling place. Your common life seems pale and awry and wrong. You are ashamed of your achievement in the presence of this perfect beauty; you are humbled and penitent before the awful sublimities of the divine presentment.

FROM PENITENCE TO SALVATION

Then a strange thing happens, strange for its swift and powerful force. This body of beauty, this symbolized idea or truth, this great existence comes into you, fills and possesses and enlarges you. You say: No, I could never write such an opera. . . . No, but something I can do, something I too can make, with the same finish and power; I too can produce a noble work, perfect as this vase or tower or starry heavens. Your humiliation is changed to dignity, your dejection to exaltation. St. Augustine very precisely describes this swift change from penitence to salvation in the experience of worship, the experience of God. "I tremble and I burn; I tremble feeling I am unlike Him; I burn feeling that I am like Him." Self abnegation is followed by self realization, weakness by power. Your smallness is gone, your shame removed and your sins forgiven. You experience ecstasy, renewal, salvation. Warrior kings have always known and used these power engendering arts. The pipes and drums and bugles have always gathered troops and led them to the fray; they have put fire in the blood, courage in the heart and probably actual physical strength in sinew and muscle. I believe that one of the unfailing accompaniments of a genuine experience of beauty or a genuine experience of worship is a heightening of all the vital powers.

Swiftly still the experience moves forward to another stage and scene. Between the single object and the fascinated eye there moves a screen of memory. Into this holy place obtrudes the common world. That ordinary life from which you have come and to which you must soon return breaks in upon your mystic hour. But what a strange world it is. It cannot look the same, for now you have new eyes. You see it as from the heights. Your new vitality has given the imagination an unwonted lift

and range. Here between the masses and harmonies of a symphony and your rapt sense there floats in the world of practical life, but it floats like clouds with ever-changing shapes. Its values shift and change. The unworthy sinks, the true and the good emerge and grow. Faiths and hopes are given new life. Certain realities are freshly freighted with import and significance. Old things pass away, all things are become new. The mystics have always claimed new revelations. According to the view we are considering, it is not really a new scene that is given in the experience of worship but a new eye to see, not new truths but a new seer.

INCREASE IN POWER

The actual increase in physical and imaginative power in the midst of the experience enables men to see their world more clearly and truly. It is questionable whether the experience of beauty as such gives an entirely new world, an improved morality. It seems rather to clarify the world that is brought to it. If that world already contains a noble and adequate ethical principle, it will be revived and expanded, but not necessarily changed fundamentally. This would appear to be the explanation of the very different thought content set forth by equally devoted and assured mystics. This would appear also to explain somewhat the lack and shortage in the merely aesthetic world. The enjoyment of beauty is sought for its own sake by those who come to it without any previous moral idea or purpose. To such the experience does not necessarily offer any moral content. The power and vitality engendered is consumed in its own fire and has no valuable practical issue. Many have defended this very conception as the true and characteristic aesthetic experience. I do not believe that it is, even from the strictly aesthetic point of view, certainly not from the fuller view of a more rounded ethical person.

The experience, if true to type, then passes, still swiftly, to its final stage. Not long since you were saying: Here is life, desirable and original; this is the moment I have sought; it is so fair. But into that moment came drifting the world of common life, faint and shadowy, obscuring the great object, perhaps to pass and return and pass again. At length it must remain changed, clear, alluring, illumined. At some point comes the choice. You can not stay in the theater all night, and soon you will not want to; the flame dies out of the western sky and you are ready to let it pass; the singers wind out of the sanctuary, the temple courts will be silent soon, but not sooner than you are eager to be off on the enterprise you have seen to be right and good by the mystical light. In your heart is new loyalty and dedication, a clear and practical attitude toward the common world. If this is not good aesthetics, it is good religion. There is no sufficient reason to deny that it is good aesthetics save an arbitrary definition and the limitation of the effect of beauty to the static only. So to limit the content of the experience is to foster aesthetic debauchery and the literal dissipation of the noblest human powers. The true experience of beauty and of

worship would seem alike to have issue in this mood of consecration and purpose.

ISAIAH'S EXPERIENCE

We who love the church have ourselves chiefly to blame if so large a part of the community finds its instinct and desire for worship satisfied by the theater and the music hall, the museum of art or the free and individual enjoyment of the out of doors. Yet the world of the artist and nature lover is also to blame that its culture of the spirit has so often stopped short of the true heights of the spirit. It has too often been content with an experience of lifted feeling without valuable practical issue. It has tried to persuade itself that its own world is the only real world, a world of refuge from common life, a compensation for common toils. Religion would take up the common world and look at it with new eyes and go back to it with new power and commitment, not compensating for common toils but suffusing them with its own glory.

There are important differences between the aesthetic and the religious experiences. We are here interested rather in these points of likeness or perhaps more properly of identity. Entirely apart from the nature of the absorbing object, whether it be finite or infinite, and apart also from the moral or intellectual content of the experience, there would appear to be an identity in course or process or in some of the major elements of the sense of beauty and the sense of God. There is something about the experience, whether of art or of worship, to be enjoyed for its own sake, an end in itself, but also something essentially untrue and wrong in any claim of mystic communion which does not result in new values seen in the common world, cleansing from littleness, sin and isolation, and the definite dedication to some service of that enlarged vitality engendered in the experience.

Contributors to This Issue

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VON OGDEN VOGT, A.M. B.D.; graduate of Beloit College and Yale University Divinity School; formerly general secretary of the World's Christian Endeavor organization; now minister Wellington Avenue Congregational Church, Chicago. Mr. Vogt will in the near future contribute several articles to The Christian Century on aesthetic aspects of religion, especially in the field of worship and architecture.

VERSE

Song

TODAY I heard a meadowlark
His melody outpour;
My soul put off her raiment dark
And spread her wings to soar.
Full twenty years bade me adieu,
Nor gave a reason why—
Go hear the meadowlarks, if you
Would be as young as I.

CHARLES G. BLANDEN.

Barter

A BOOK you may buy for a shilling
Where quaint little shops tempt the throng,
And love, though your guineas are useless,
Perhaps may be had for a song.
You may, should the volume displease you,
Exchange it or sell it again;
But love that you buy with your singing
Can only be bartered for pain.

EARLE V. EASTWOOD.

Blind

S O Rapt was he with dreary vows
That sunrise found his spirit dead,
And lo! God's gift of golden dawn
Broke all in vain about his head!

THOMAS CURTIS CLARK.

What Shall it Profit?

I F I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself serenely safe from death,
If I deny the things past finding out;
Or, if I orphan my soul of one
That seemed a father, and make void the place
Within me where he dwelt in power and grace,
What do I gain, that am myself undone?

WILLIAM D. HOWELLS.

Of One Self-Slain

W HEN he went blundering back to God,
His songs half written, his work half done,
Who knows what paths his bruised feet trod,
What hills of peace or pain he won?
I hope God smiled, and took his hand,
And said, "Poor truant, passionate fool!
Life's book is hard to understand:
Why couldst thou not remain at school?"

CHARLES HANSON TOWNE.

Two Blades of Grass Where One Grew Before

BOOKER T. WASHINGTON once said that if he could choose between teaching the native African how to make two blades of grass or two strands of wool grow where one grew before and thus slowly build up a native, self-respecting Christian community or converting the heathen negro into a campmeeting Christian he would unhesitatingly adopt the slower but surer method. One need not go far to Africa to justify this doctrine. The negroes in America are religious, but their religion is all too much like that which Paul found at Athens. Their great need is for true religion to be educated into them. The negro preacher is a key to negro redemption. He is the natural community leader simply because he administers on the native religious interest. If he is an ignorant, ranting, "praise de Lord" sort of a shouting evangelist he sets the tides of emotion going and stimulates certain by-products that look like religion but are really mainly an expression of an emotional debauch. The camp-meeting is not always a culture bed of morality for this very reason. If he is a sober, educated advisor who counsels industry, thrift, truthfulness, and other bed-rock virtues, and upon them builds his people into a better community life, he lifts them all up and saves many by taking away the temptations that lurk in the old ignorance and superstition.

The negro in America has not been saved by the revivalism of the past. The educational activities that have slowly given him a self-supporting, self-respecting, literate leadership and put moral fibre into his religious nature, these are saving him. It has been the toning down of his emotional nature, not its tuning up that has saved him. It is better to induce in him the desire for a home and a few acres or a small business of his own than to give him "ligion and sanctification." The neighboring chicken roosts are made safer and his own fuller. Hampton and Tuskegee and a glorious company of smaller and less known but none the less worthy industrial schools, like the Disciples' Southern Christian Institute, have done vastly more for the negro race than has "old fashioned camp meeting religion." We mean to cast no reflections on evangelism but only upon the emotional type with its excesses. Any number of Hamptons and Tuskegees could do but little for the negro without the help of its churches working through persistent evangelism that educates, inspires and saves, an evangelism that carries the self-help, self-respect and intelligent character-building messages of Hampton and Tuskegee down to the humblest cabin.

* * *

Building Hamptons In India.

Many of our readers have heard of Sam Higgenbottom and his new enterprise in India, but some probably have not. This "inspired farmer" went to India a number of years ago as a missionary and was given work to do among the lepers. He made up his mind that lepers could be really "saved" only as they saved themselves and that the greatest need was not charity, but a chance to make a life and living for themselves. Society denied them this chance, so he proposed to give them a community where they could make it for themselves. His experiment convinced him that Indian famine and poverty needed the same sort of thing and that the greatest single need of the Church in India was a more prosperous and a literate membership that would be able to make and care for its own churches in time and to build itself up a type of home and community life that would be free from the old evils and handicaps to Christian living. His appeal for funds brought him a six hundred acre farm and some equipment. His enter-

prise appealed to the progressive Gaekwar of Baroda and he was given much governmental encouragement and offered enticing positions. He accepted help and position only in so far as it would forward his missionary purposes. He is gathering around him today a potential leadership for the Indian masses and his idea is taking firm grip both in India and at home. He asks for two million dollars to enlarge his experiment station and college to accommodate 600 young men and 200 young women and to carry his message and methods down to the villagers in a manner that they can appreciate and will accept and utilize. The average Indian farm in his section of the country has only three and one-half acres. American tools will not work on such a plot, and if they would the farmer has no capital to purchase them. But tools must be adapted, seed and stock improved, soil builded up, crops increased and cooperative societies organized if the 250,000,000 of India's masses that live by agriculture are to be made prosperous, intelligent, and fitted to build the foundation of a Christian civilization. Our "inspired farmer" proposes by education to produce for them their own leaders, knowing well that he thus makes the uplift indigenous. The foreigner, be he ever so able and faithful, can only administer for a time and can leave but little that is permanent except what he is able to bring to the level of self-help. Mr. Higgenbottom proposes to send native Christian workers out to teach Christianity and to make two blades of grass grow where only one grew before. He proposes to train Y. M. and Y. W. C. A. workers for the villages, and native evangelists and teachers and home and farm demonstrators all in one. In other words, he proposes to educate a native leadership which will be the vessels of Christian grace to the souls of the people and at the same time be competent to clothe the Christian spirit with homes, fertile acres and credit in the place of perpetual debt to the native Shylock. He would thus build up a self-supporting constituency that will banish poverty, fortify against famine and make Christianity and literacy inseparable companions. He would build the civilization of Christian communities into rural India and banish that ignorance, poverty and superstition which all too often drags the convert down. It certainly is as truly worth while to build a Christian community as a culture bed for civilization as it is to convert persons and leave them to the precarious environment of unconverted customs.

* * *

The Evangel of Health, Wealth and Intelligence for the Masses.

Twenty-five years ago three young men, just graduating from college, worked out a plan to go to India and start Christian community building on the basis of the then quite new sociological ideas of building an environment congenial to the inner experience of the Christian evangel. One was to start a hospital, one a farm and the other a school, and all were to be evangelists. In this experiment they proposed to heal diseases and teach the ways of health, to lift the people into better incomes and thus turn the sands of poverty and perpetual hopelessness into the gold of opportunity and resourcefulness. They may have been dreaming; their missionary board answered that the need was for evangelists. Today 83 per cent of the native Christians in India are illiterate and except where they have been taken out of the sordid poverty of the farm village, they are about as poor as ever they were. No Christian civilization has yet been builded upon poverty and illiteracy. The lighted candle cannot reach far in fog and gloom. The International Association of Agricultural Missions

is now organized. The secretary is a missionary whose board refused to approve his plans for an agricultural mission only fifteen years ago. If our sole business is to save souls out of this wicked world, then we should do nothing more than to rescue men and women from heathen life. But if we are to build a Kingdom of God among men then we should build into it all those environing elements of life that contribute to better living. The English government, after 200 years, leaves 94 per cent of India's millions in illiteracy. Christian missions, after more than 200 years, leave 83 per cent of their own converts in illiteracy. The English government has not cared much about educating beyond providing a personnel for the service and until recent years Christian missions have put more emphasis upon saving individual Indians than upon saving India. Missions have done marvels in the saving of individuals and, with the adoption of a social program they are beginning to do marvels in the saving of Indian society. Sam Higgenbottom's plan will do more to make a self-supporting church than any enterprise ever set on foot in India. It will help put an end to poverty; and a civilization is Christian in about the measure that it does that. It will make it possible to support schools and in time give the masses education. It will tell again the old, old story, of making a new democracy. Intelligent and profitable agriculture will not save India, but Christianity will never save India without it.

ALVA W. TAYLOR.

BOOKS

MAN AND THE UNIVERSE. By Sir Oliver Lodge. A reprinting of an earlier work which was entitled, "Science and Immortality." This book deals with the interaction of Science and Theology generally. It begins with a statement of the conflict—a conflict which raged fiercely in the latter half of the Nineteenth Century—and it formulates the antagonistic views uncompromisingly in the first chapter. Then follow: a reconciliation of the opposing view; a reasonable scientific attitude toward the miraculous; a section on ecclesiastical matters, urging greater freedom, less intolerance; a section on the Immortality of the Soul, and the Permanence of Personality; a careful treatment of the relations between Science and Christianity; the difficult subjects of Sin and the Atonement; and the concluding chapters on both the material and the Divine elements in Christianity. In particular the author would draw the attention of all who read the book to the concluding portion entitled "Ecce Deus." (Doran. \$3.00.)

AN HONEST THIEF AND OTHER STORIES. By F. Dostoevsky. Of especial interest since the coming into world notice of the remarkable Russian people, are the books by this great interpreter of Russia. He passed through the flames of poverty and injustice, and yet his spirit was ever courageous. This latest collection of his stories contains ten selections. (Macmillan. \$2.00.)

THE CHORUS GIRL AND OTHER STORIES. By Anton Chekhov. The Macmillans deserve high praise for their enterprise in bringing to English readers the tales of the greatest modern story-writer of Russia. The translations of his works are by Constance Garnett. Besides the title story, this latest volume of the series contains eleven other stories. (Macmillan. \$2.00.)

THE BOY'S OWN BOOK OF GREAT INVENTIONS. By Floyd L. Darrow. This is the kind of book every ambitious parent desires for his boys as they come to an understanding of elementary science, and as such a book this volume of stories of the telephone, telegraph, wireless, the aeroplane, etc., is unexcelled. Among the chapters is one on "The Story of Iron and Steel," which is especially fascinating. (Macmillan. \$1.75.)

THE SUNDAY SCHOOL

That Boy*

THE latest government statistics inform us that there are more men in the church than there were ten years ago. There is a reason. Not only have the churches paid more attention to men's classes and to a man's job in the church, but we have had several years of Boy Scouts and similar movements for boys. The church growth keeps up to the growth in population and the proportion of men is on the increase. This furnishes cause for rejoicing.

One of the most striking sentences I ever heard in my life struck my ears just when I needed it, when I was about fifteen. It was: "It was the boy Samuel, brought up in the house of God, who never sowed any wild oats, whom God could use as His prophet." God cannot use every one as a prophet. There must be a clean youth and a Christian education as a basis nowadays. Samuel was brought up in God's house; his life was unstained; he could speak for God.

One loves to read over that beautiful story of Hannah praying for a child, of God sending the boy Samuel, of the Mother's dedication of her God-given son to the ministry, of his training and development in the temple, of God's voice speaking to him in the silence of the night, of his growing power, of his great service to Israel, of his blameless life and mighty influence.

Boys should be held to the church. Their parents should go to Sunday-school and the boys should go along. Parents should stay for church and the boys should sit in the pews with their parents. There should be a bit of Puritanism here, if necessary. I require my two boys to stay for church. Sometimes they tell me that the sermon was "bum"—but I hold them to it and now they are getting the habit of attendance and to enjoy it. Too many parents are soft at this point. They let the children go home after Sunday-school, often to get into mischief. Children *must* go to Sunday-school and church. I had to do it as a boy and I thank God for it. I sat with my parents until I was fourteen years old and then I moved over and sat with the big boys. My only regret now is that I did not sit with my parents as long as I lived at home.

Having said so much about the duties of the boys to be brought up in the church we may go farther, now, and insist that the church be made the most attractive place in town for boys. A room should be set apart for boys. The Scout leader should be the best man in the organization. The church should lavish money on the Scouts and on boys' work. Bowling alleys and moving pictures should be put into the church for week nights. "Feeds," to which the boys may invite their friends, should be set up. One of the happiest nights I ever had in my life was when I took seventeen boys up into my attic and set up the "Feed" and the games. The church must appreciate boys. Boys are the most appreciative creatures God ever made. It is almost pathetic—this boyish appreciation. I suppose you can account for it because so little is usually done for boys.

Boys can be used to work for the church. They will carry messages on Saturdays through all sorts of weather. They will toil like beavers at some hard job. They will repay your investment a thousand times. Yet, we Protestants are thick-headed when it comes to boys. We make a great fuss over men; we do a lot for the women; we think out attractive things for the young people, we do little for the boys and girls—especially the boys. God waits for the Samuels brought up in the church. Of them he will make prophets.

JOHN R. EWERS.

* Lesson for May 2, "The Boy Samuel." I. Samuel 3:1-21.

A COMMUNICATION

Interpreting America to Christian Europe

The following statement has been issued by Dr. Charles S. MacFarland, secretary of the Federal Council of Churches of Christ in America, in reply to inquiries received from European correspondents concerning the attitude of the American people toward the question of international responsibility.

I HAVE no hesitancy in saying that not only the more thoughtful and informed elements of the American people, but the American people as a whole, deeply desire that our nation should take its share of international responsibility, and that in this matter the people are in sympathy with the ideals set before the Peace Conference by President Wilson. This is entirely regardless of the question as to whether or not they personally approve President Wilson's course and the methods which he pursues.

I am equally unhesitating in saying that neither the action of the United States Senate nor the attitude of the President express the mind and will of our people. If one desires to properly estimate that spirit and attitude, he would do best to go back and view it as it existed in 1918. The purpose of our people, with regard to justice and righteousness in the world, has not changed, nor are they desirous that we should selfishly shirk our responsibility any more than we did then.

They as a whole deprecate the injection of the Peace Treaty and the question of the League of Nations into the confusion of a party political campaign. They believe it could be better settled by a conference of our truly representative leaders on its own merits, and entirely apart from party politics, if this were possible, as it ought to be.

Ultimately the will of the people will prevail. It is to be remembered that we were very slow in the gathering of the sentiment which brought us into the war. Truly democratic processes are always slow. The day will come, however, when you will find the United States of America taking her place loyally, faithfully and unreservedly in the Council of Nations for peace and righteousness, not only in America, but in every part of the world.

The heart of the American people is still with the people of Europe in their problems and in their needs. Undoubtedly there were actions by the Peace Council, allotments of territory and matters of that kind, with which our people are not in sympathy. They believe that some, and perhaps many of the decisions of the Peace Conference will need to be reconsidered, revised, and in some cases, reversed. They believe, however, that these questions could hardly be adequately settled in so short a time and that they could be best settled by long and patient conference of the Council of the League of Nations.

The great majority of our people believe also that many of the questions considered by our Senate, relative to our own interests, could be fairly considered by a Council of the League of Nations, and that we should not be in danger of impairing our interests if we were willing to consider them in mutual conference along side of the interests of other nations.

I would, therefore, bid our brethren in Europe to wait patiently, to reconsider, perhaps, some of their own attitudes, to view the decisions of the Peace Conference as in considerable measure tentative, and subject to revision, in the light of practical experience and consequences. Meanwhile, after a little time, our people will find themselves as they did in 1917 and 1918.

Our people as a whole are absolutely against the principles of national selfishness, whether in America or in European nations. They believe that the interests of one are involved in the interest of all.

New York City

CHARLES S. MACFARLAND

General Secretary,

Federal Council Churches of Christ.

Bread and Roses

AS we come marching, marching, in the beauty of the day,
A million darkened chimneys, a thousand mill lofts gray,
Are touched with all the radiance that a sudden sun discloses,
For the people hear us singing, Bread and Roses, Bread and
Roses.

As we come marching, marching, we battle, too, for men
For they are women's children and we mother them again,
Our lives shall not be sweated from birth until life closes,
Hearts starve as well as bodies, give us bread but—give us
roses.

As we come marching, marching, unnumbered women dead
Go crying through our singing their ancient song of bread,
Smart art and love and beauty their famished spirits knew,
Yet, it is bread we fight for but—we fight for roses too.

As we come marching, marching, we bring the greater days,
The rising of the women means the rising of the race;
No more the drudge and idler, ten that toil where one reposes,
But a sharing of life's glories, Bread and Roses, Bread and
Roses.

LOUIS UNTERMEYER.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Eminent Hindu Christian Now On Ship For America

Sadhu Sundar Singh, the noted Hindu mystic who has been interpreting Christianity in terms of oriental mysticism, has made a profound impression upon Great Britain. He spoke recently in Westminster chapel at Dr. Jowett's invitation. At the present time he is sailing to America, where he will visit the principal cities and present his religious views.

American Preachers Will Visit Britain This Summer

There is beginning to be an organized interchange of pulpits between Great Britain and America. The interchanges are arranged by the Interchange Commission and the English-speaking Union. The two American preachers officially chosen to visit England this summer are Dr. Merrill, of the Brick Presbyterian church of New York, and F. B. Smith, of the Federal Council. Other American ministers by their own arrangement, will visit England this summer. These are President Hough, of Northwestern University; Rev. Harry Foster Burns, of Boston; Dr. Henry Atkinson, and Dr. Rufus Jones.

Church Publicity Develops New Plans

Church publicity is justifying itself, if one may judge by the money and ingenuity that is now being expended upon it. The men's class of First Christian church, at Houston, Tex., has projected a ninety-day campaign of advertising, purchasing a full page each week in a Houston paper. The first Sunday after the enterprise was begun, the building was filled. In some sections, the churches are not only using the display space to advertise church activities, but also to advertise religion itself. Rev. O. F. Jordan has written this winter in behalf of all the churches of Evanston, Ill., a weekly religious editorial which was set in display type in the midst of the church advertisements on Saturday. The newspaper found that the public interest in religion justified it in devoting a whole page to a sermon on Monday, and the sermon is furnished by various ministers of the city in turn.

Miss Royden Makes Innovations in Public Worship

Miss Maude Royden has associated with her in her ministry at Kensington Town Hall in London, Dr. Percy Dearmer. He appears in the pulpit with scarlet hood and other of the impedimenta that go with dignity. There are many innovations in the service. It begins with a few minutes of complete quiet. During the offering the congregation is invited to talk and each one may address his neighbor. This is to take away the stiffness and form of conventional service. In the meeting is a band of stewardesses. In connection with the scripture lesson there is a reading from

the best of literature outside the Bible. On a recent Sunday Bacon's essay on "Truth" was read in connection with the scripture lesson. It is hoped that the audience that gathers from Sunday to Sunday may become sufficiently committed to the project to undertake its support. Miss Royden proposes to organize an aftermeeting in which her sermons may be discussed. She has promised to say she does not know if on any given point she lacks information. She says the professional theologian finds this very hard to do.

Secretaries Will Give More Time to Administration

With over a million dollars a year going into foreign missionary expenditures, the Disciples of Christ are arranging for their secretaries to give more time to administration. In the past these men have been almost exclusively confined in their activities to the raising of funds. At the present time Secretary Bert Wilson is making an extended visit to the mission fields of India. Mr. R. A. Doan, who was formerly in commercial life and who now pays his own salary as a secretary of the society, gives much time to the care of property interests abroad and is at the present time in Japan where he will make a thorough study of the administrative problems of that field.

Wide Use of Boy Scout Movement in Churches

The Boy Scout movement made its beginnings as a secular movement though with large ethical significance. It becomes increasingly evident, however, that it will make its habitat for the most part in the churches, for otherwise it will lack a roof and a permanent meeting place. The troops in the churches have interesting programs which are often led by the minister himself. Rev. W. G. Winn is leader of the troop in Irving Park Disciples' church, of Chicago. In Richmond Avenue Church of Christ, Buffalo, the boys in the local troop are having a contest in building bird houses.

Life Enlistment Addresses

No more significant Christian work is being done this year than that by the life enlistment addresses which are being given in the high schools of the country by speakers of the Interchurch World Movement. Rev. R. H. Miller, pastor of Independence Boulevard Church of Disciples, Kansas City, has been giving such addresses with great effectiveness. At Vandalia, Mo., the students were invited into the local Disciples' church for dinner and Dr. Miller addressed the students there.

Americans and English Would Drive Out the Turk

The demand for driving the Turk out of Europe is being presented most

strongly to the allied governments by various religious organizations. A hundred American Episcopal bishops recently sent a communication to the Archbishop of Canterbury on this theme. One of the leading Episcopal laymen of England, Sir Robert Newman, who will become the president of the English Church Union in June, recently interrogated Lloyd George on the matter of the future of Turkey but secured an evasive and unsatisfactory reply. The churchmen of two continents are specially committed to the proposition that Turkish rule over Armenia should cease.

Anglicans and Presbyterians in British Columbia Talk Union

Although the Anglicans of British Columbia are reported to be the highest of the high churchmen in Canada, they have favored negotiations for union with the Presbyterians in that province. The plan proposed is to a large extent the same as that under consideration in south India. The church government proposed is a combination of Presbyterian and Episcopal which would preserve the "apostolic succession" so much insisted upon by Episcopalians. The Presbyterians will not sign any agreement which beclouds the churchly standing of their forbears or which would express any doubt as to the validity of their own churchmanship.

Christian Healer Continues Triumphant Tour

James Moore Hickson, the English healer who works in connection with Episcopal churches, is having a triumphant tour through the country. He appeared recently at St. Mark's church in Minneapolis. Dr. James E. Freeman says of the service there: "Probably not in the history of the Church in this city have such scenes been witnessed as those which took place, and certainly no such congregations have ever assembled. Thousands daily thronged parish house and church."

Make Advances in Metropolitan Territory

The Disciples of Chicago, through the activity of their city missionary society, are entering new residential fields. Their church in Edgewater has recently purchased property which makes it a permanent factor in the community. A community work in a new suburb at Chatham Fields on the South Side has developed a thriving Sunday-school. The principle of interdenominational cooperation in city mission work is nicely illustrated by the action of the Baptists in withdrawing from the south side of Oak Park and giving the field to the Disciples, whose Oak Park membership mostly lives in this district. The Baptists will concentrate their forces in a large church to the north. The work of the Disciples in Oak Park will be led temporarily by Rev. Karl Borders, who is superintendent of the Disciples work

among Chicago's foreign language population. The difficulty of securing men trained for metropolitan work is seen in the fact that both the Edgewater and the Oak Park churches have spent much time in looking for ministers suited to the task.

Negroes Given Justice in Methodist Union Plan

There has been considerable adverse criticism of the union plan which may unite the northern and southern branches of Methodism if adopted by the two national conferences this year. On both sides of the old battle line the negro question is the important one. The negroes will have the same ratio of representation in the General conference of the united church that the whites have. There is only one check imposed upon negro representation and that is that this representation shall never exceed five per cent, the present ratio. This will make improbable the absorption of the African Methodist Episcopal church and the African Methodist Episcopal Zion church. These independent denominations have not evinced any desire to unite with the larger Methodist body so there is probably no real difficulty here.

New Minister Welcomed in Automobile City

Dr. Edgar DeWitt Jones recently accepted the pastorate of Central Christian church, in Detroit. This is a city of unusual promise in religious work as well as in business. That the new pastorate is starting well is evidenced by the fact that in its opening month the church received forty persons into its membership.

Chicago Church Federation Defends Major Dalrymple

Major A. V. Dalrymple has become a national figure since his recent experiences in enforcing the prohibition laws in Michigan. The Chicago Church Federation has passed resolutions of confidence in Major Dalrymple and called upon churchmen in the middle west to cooperate with the prohibition officer. The resolutions were mailed to President Wilson and to the press. The Chicago Tribune has made an attack on E. J. Davis, of the Illinois Anti-Saloon League and Mr. Davis was made the subject of eulogistic resolutions complimenting him on his long and faithful service to the cause of prohibition.

Recruiting Work Has Prospered

Most of the denominations have been stimulated through the Interchurch World Movement to renewed activity in the way of personal evangelism. The Methodists have set a goal of a million new members this year. The Disciples were led by Rev. Jesse M. Bader, of Kansas City, in a "Win-One Campaign" at the Easter time. The churches cooperated very largely, since the plans did not involve professional evangelists but rather the development of the local re-

sources of the churches. The reports are not at all complete but it is apparent that there has been a great harvest over the country. Rev. Meade E. Dutt, at Tulsa, Okla., in a quiet campaign with his own church received 181 new members, a larger ingathering than most professional evangelists have reported in the past, and a much more permanent addition to the church. Rev. C. L. Waite, of Colorado Springs, Colo., received into his own church 70 new members; Rev. Kirby Page, at Ridgewood Heights church, of New York City, 20; C. M. Burkhardt, at Springfield, O., 33; Allan T. Shaw, at Greensburg, Ind., 12; J. H. Craig at Beaver, Pa., 39; Chas. M. Watson, at Norfolk, Va., 90.

Rev. Capt. F. W. Norwood Becomes Pastor at City Temple

Capt. F. W. Norwood, of Australia, has been filling the pulpit of City Temple in London recently vacated by Dr. Newton. He had a call to head up the work of the Y. M. C. A. in Australia so the church board in London was called upon to make an immediate decision. They have made the Australian war chaplain their permanent pastor.

Dr. Black Arranges to Bring British Theological Students Here

Dr. Hugh Black spent some time in Scotland the past year and a part of his labor was to announce to the British the creation of a fund by Americans which would support a certain number of British students at the Union Theological Seminary in New York. This is part of the plan for cementing the friendship of Great Britain and the United States and to render abortive a certain Roman Catholic propaganda to estrange the two great English-speaking nations.

Meeting of English Free Church Council

The National Free Church Council of England held its annual meeting in Leicester recently. This city is one of the most noted in connection with Free church history in England. It was the home of William Carey. The meetings were presided over by Dr. A. F. Guttery who during the session yielded the chair to the incoming president, Dr. F. B. Meyer. At one of the sessions a welcome was given to the Patriarch of Armenia. The report of the finances of the organization showed a deficit but this was reduced during the past year. About thirteen thousand dollars is collected and disbursed by the organization which is a clearing house for the various denominations. Special interest attached to the address of Dr. Scott Lidgett who has been criticized by some for having too much of the spirit of compromise in his attitude to the state church. He read a paper on "The Future Relations of the Reformed Churches." He laid down four conditions which he regards as necessary to any considerable union of Anglican and Free churches. These are: "1. The amplest recognition, by all concerned, not only of our common Christianity, but of a common churchmanship. 2. Preservation of all the permanent de-

posits of faith and order by which the various uniting denominations have been enriched. 3. No attempt to substitute uniformity for diversity, or to subject the United church or any parts of it to autocratic rule. 4. Abrogation of the state establishment in order that the United Church might have complete freedom and full power of sharing its life and action in the exercise of the amplest spiritual autonomy." A new secretary, Rev. Thomas Nightingale, was inducted into office. The meeting of the council closed with a communion service.

Noted British Scholar Is Living in Retirement

Sir W. M. Ramsay, who is known everywhere throughout the Christian world by his book, "St. Paul, the Roman Traveler" and other books relating to the apostolic age, is now living in Edinburgh in a retirement from which he seldom emerges. He recently took part in the organization of the Edinburgh Oriental Society and was elected its first president. He told the stories of the different roads that have connected the east and the west, not forgetting to mention the abortive Berlin to Bagdad railway of the Kaiser. He declared that the west has not yet understood the religion that it has secured from the east.

Saloon Becomes a Mission

In West Hammond, Ill., near Chicago, where resorts of the most notorious character were operated in the old days of the wet regime, they have found out what to do with the old saloon buildings. One of these is being converted into a mission. The Church Extension Board of the Chicago Presbytery has the matter in charge. There is a population of 10,000 adjacent to this mission and no other Protestant work is being done in the community.

Mexican Consul Joins a Philadelphia Church

An event of more than usual interest in ecclesiastical circles in Philadelphia occurred recently when the Mexican consul and his wife, Señor and Señora Gracia, were received into the First Baptist church along with their three children. This suggests that Protestantism in Mexico is producing some men of eminence.

Time Propitious for Raising Money for Churches

The financial situation has given the churches an easier road in raising the funds which are necessary to their work. Both the Evanston and the Austin churches of Disciples of Christ in Chicago, burned their church mortgages at the Easter season. The Hyde Park church of this fellowship is circulating pledge cards for a two hundred thousand dollar building enterprise with a third of the money already raised. In many other sections of the country there are similar evidences of a new liberality in financing church buildings. With regard to building enterprises, Dr. E. S. Ames, of the Hyde Park Disciples' church is

quoted as saying, "This is the time to raise the money for the new building and a little later will be the time to build."

Methodist Bishop Attacks Interchurch Movement

Bishop of Neely, of the Methodist Episcopal church, recently addressed the ministerial union of Philadelphia and he criticised vigorously the Interchurch World Movement. He was opposed to their heavy expense budget, and their renting of the Greenhut building in New York. The bishop was answered in the Public Ledger of Philadelphia and he has also been answered by articles in the Methodist press, notably in the Northwestern Christian Advocate. The opponents are to be found in all denominations though not in large numbers. The obscurantist journal of the Disciples, the Christian Standard, publishes weekly editorials against the movement. Some Presbyterian ministers and a Presbyterian journal, are counted in the opposition. The movement, however, claims to command a ninety-five percent support among churches and ministers.

Diversity in Missionary Method

The specialization of the profession of missionary goes on apace, and every year a wider range of talent is being employed. Miss Vera Adamson, of the Disciples mission at Laoag, P. I., has been giving her time recently to teaching dietetics in the local hospital. A knowledge of scientific cooking is needed throughout the pagan world and will eventually be one of the great social contributions of missions.

Unattached Christians a Big Problem

The bulletin of First Christian church at Tulsa, Okla., claims that there are two thousand Disciples in that city unattached to that church. The parish paper of Linden Avenue Christian church, of Memphis, Tenn., wrestles with the same problem. In this situation is the explanation of the fact that religious denominations may receive into their churches hundreds of thousands of new members every year and report a loss at the end of the year. Only the more closely organized denominations, such as the Methodists and Presbyterians, have made any start in developing a system to remedy this condition.

Sabbatarian Restrictions Relaxed for Young People

One definite result that has followed the war has been a relaxation of Sabbatarian restrictions for young people. The older saints have been shocked in church after church to find the young people gathering in the church parlors Sunday afternoons for parlor games, refreshments and, later on, a prayer meeting. This plan has been in operation at the Disciples' church, of Rockford, Ill., for a year, with a marked increase in the attendance of young people at all services of the church. First Christian church, of Youngstown, O., has just inaugurated

it. Evanston Christian church, of Chicago, has recently secured a fund to finance the lunches at these gatherings and to provide spring outings for the young people in the country.

Well Known Churchman Dies

The treasurer of the Grenfell Association, Eugene Delano, of New York, died recently. He was connected with many philanthropies among which were the American Waldensian Aid Society, the Presbyterian Hospital, the New York Association for Improving the Condition of the Poor. The funeral services were held in the University Place Presbyterian church.

Pleads for More Denominational Modesty

The Northwestern Christian Advocate makes a gentle suggestion to those public speakers who tend to denominational arrogance. It says: "Isn't it time to cease circulating this gratuitous denominational bouquet, 'The Great Methodist Episcopal Church'? Joseph was not blamed for his dreams, but his folly lay in telling them to his brethren." This suggestion of modesty might well be copied by many of the denominational exchanges outside of Methodism and given local application.

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3. Our colleges gave of their best to the nation. They counted no cost too great and sent forth faculty members and students without stint. They trusted to a grateful nation and loyal church to come to their aid now. **They saved others, themselves they cannot save.**

4. Student bodies have almost doubled recently. A student pays in tuition only one fourth of what it costs to give him instruction. This means that expenses have increased accordingly. Shall we send our own children away? We want **more students for our colleges and better colleges for our students.**

5. Our underpaid college teachers must be given justice. On the average our teachers receive less pay than hod-carriers, unskilled ditch diggers and the scavengers of city streets. If nothing more we must save our own self-respect. **This treatment of college teachers is the outstanding economic crime of the church.**

6. The churches and mission boards are pleading for workers. The demand exceeds the supply many fold. Our colleges

Board of Education, Disciples of Christ

Ask \$6,000,000 During 1920 **WHY?**

are struggling desperately to turn out sufficient leaders but they are handicapped on every side by lack of funds. They are trying to make bricks without straw. **A leaderless church is the result of educational neglect.**

7. The whole missionary enterprise at home and abroad needs to be undergirded and backed up by an educational program, consecrated, efficient and adequate. Without great training camps the army of Christ will meet defeat in the field for lack of trained recruits. **A Missionary triumph depends upon an educational victory.**

8. The higher education of our nation must be Christianized. This is the task of the church thru its own colleges and Schools of Religion at state universities. The Christian college can furnish the idealism which will save us in the trying days ahead. **Without materials they cannot combat materialism.**

9. The Disciples of Christ have a message for the religious world. A place of leadership is awaiting them, but their message will not be heard and their leadership will not be respected until they have colleges and universities that will command the respect of the intelligent. **God has always chosen the best trained man of the time to be the spokesman of His truth.**

10. The coming of the Kingdom waits upon our doing our part. Without an adequate educational program the wheels of God's chariot stand locked and immovable. Let us hasten the glad hour of Christ's coming in fulness and power. **By education, the knowledge of the Glory of God will cover the earth as the waters cover the sea.**

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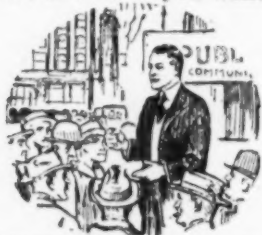
lieve in" one man and have no confidence in another who really has just as much ability? The thing that counts is

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If your words carry conviction you can influence a crowd to think as you do.

whether you talk to sell, to convince or to entertain. I can enable you to overcome timidity—give you confidence in yourself, develop your personality, improve your memory.

I can show you the art of brevity, the value of silence. Instead of being funny at the wrong time, I can suggest when and how to use humor with telling effect. Do you know the knack of making oral reports to superiors? Do you know the right and wrong way of presenting complaints, estimates, and to issue orders?

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